

The Church That Is In New York

Church Must Have Faith to Win in Present Crisis

Firm Trust in Prayer Will Quicken Sense of Duty and Awaken the Religious to Their Responsibility in Nation and World.

By CHARLES W. WELCH.

"Faith is giving body to the thing hoped for, the bodying forth of things not seen."

The mission of the Church is pre-eminently one of presenting to view the thing for which it most eagerly craves.

The clamorous and whispered call to the Church from the life of the hour is that it fulfil its mission. Nowhere else in the world is this call more heard and felt than in New York City. To no part of the Church is it more directly addressed than to "the Church that is in New York." Neither is it enough, nor is it sincere, for the Church that is in New York, or any unit of it, to cry "Peace, peace, when there is no peace."

Increasing gravity of the multiform national and civic problems seems to have cast a spell over the life of America, and the leaders of both Church and State, as well as the people throughout every class and condition of our life, are held by it as the tenacious entwining of the tentacles of death-dealing octopus.

Can Church Meet Crisis?

Each day's passing the attempt to solve each of its ever recurring problems which becomes apparently more and more difficult of accomplishment,

sisting God in answering their oft-repeated prayer that His kingdom come and that His will be done on our earth as it is done in His heaven? Will they take advantage of the privilege thus presented to give body to their presentations regarding faith and hope as related to the relationship which they have taught subsists between an almighty and omnipresent God and each member?

"The Church that is in New York" has the "Church that is in America" which is represented here by many of its executive boards now on trial. Will they, here and now, demonstrate their rights to lay claim to the allegiance of all people by interpreting the mission of the Church in terms of active and virile practice of our ability to have faith in both God and man?

Leadership Needed.

I have been told repeatedly this week that before the Church can do this it must have leadership. We have also been told that the paramount requirement of the hour is prayer and the practice of communion which is thus effected between the Church and its Christ. It has been added that before the Church can move forward at all with the burden which has been placed upon it it must have a definite and well-coordinated programme. To none of these statements, it seems to me, can any denial be successfully made; but where are we to begin? The problem and its related and apparently insurmountable difficulties are ever with us.

The Church with an efficient programme and modern ways and means of working is in our midst. What is its next step?

Certainly, no one will deny that the Church has been waiting for a leader, but when are times when it will be better to go forward without human leadership as interpreted by the personnel of the presiding officers of Church gatherings, convocations, conferences and assemblies?

Prayer, if it has any of the meaning which we have attributed to it,

should be pre-eminently the first, the last and the continuing guide as we go forward to vindicate the Church's place and claim in the midst of this catastrophic hour.

Has Church Faith in Prayer?

Has "the Church that is in New York" faith in the ability of its prayers that peace may soon be restored to the earth, that the European war may soon be brought to an end, that wisdom, vision and courage may be given to the Presidents and Congresses of our nation to keep our own nation out of this international envelopment, and that Christianity may be enthroned in the lives of all peoples? If it has, the end is in view; for there are thousands of people praying to this end. Many of these are in no way identified with any of our organized churches, but their prayers are not unheard on this account.

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A vision thus afforded by the cominging of clergymen of the most obscure parishes, the Cardinals, the bishops, the Bishop's coadjutor, the ministers of the most prominent churches, the secretaries of denominational boards and societies, the chairmen of conferences and the associate ministers throughout the city, all met on the common basis of intercession, would bring to pass a movement throughout this city and this nation that would

result in a nation-wide revival of faith and a consequent quickening of national and civic ideals which would equip us as a people for the task of living. It is altogether impossible without a vision of life's real meaning.

Is there enough faith in "the Church that is in New York" and sufficient courage to make it possible for all clergymen to leave for a while the path of precedent and meet in the spacious precincts of one of the cathedrals or in Carnegie Hall or in some other place suitable for the convening of such a host to whom such a call has been sounding forth through the months?

BIBLE READERS' CLUB.

Note 1. The two books of the Kings will be more wisely studied and read as if they are one book.

Note 2. It will be well to endeavor to get a list of the kings fixed in the mind. These will include Saul, David, Solomon, the kings of the united kingdom, and then the kings of Judah and Israel of Judah and Israel after the separation under Rehoboam, the son of Solomon.

Note 3. A comparative list of the kings arranged in chronological order will follow the outline of H. Kings.

I KINGS.

A. Solemn. I Kings, i-xi.

B. The Kingdom is divided, xi-xiv.

C. Abijah and Asa reign over Judah, xv-15; war with Baasha, xv, 24-24.

D. Nadab, Baasha, Elah, Zimri and Omri reign over Israel, xv, 25-xvi, 28.

E. Ahaz, xxvi, 29-xxii, 40; Jehoashah's reign over Judah, xxii, 41-50; Ahaziah's reign over Israel, xxii, 51-53.

F. A continuation of the history of the kings of Judah and Israel, i-xvii, 41.

G. Conclusion of the history of the kings of Judah, xviii-xxv.

LIST OF THE KINGS.

1. United Kingdom:

(a) Saul.

(b) David.

(c) Solomon.

H. Divided Kingdom: B. C. 940.

(a) Judah (B. C. 940-722). (b) Israel (B. C. 940-722).

1. Rehoboam (17 yrs.).

2. Abijah (3).

3. Asa (41).

4. Elah (2).

5. Zimri (1 day).

6. Omri (12).

7. Achab (22).

8. Ahaziah (1).

9. Joram (12).

10. Uzziah (48).

11. Joash (44).

12. Amaziah (11).

13. Jotham (15).

14. Hezekiah (25).

15. Manasseh (55).

16. Amon (2).

17. Josiah (31).

18. Jehoahaz (1).

19. Jehoash (25).

20. Zedekiah (11).

PROPHETS OF THIS PERIOD.

JUDAH. ISRAEL.

1. Elijah (12 yrs.).

2. Elisha (25).

3. Micaiah (2).

4. Jeremiah (40).

5. Zephaniah (1).

6. Haggai (2).

7. Zechariah (40).

8. Malachi (1).

SERMON TOPICS TO-MORROW.

Baptist.

Calvary, West 57th st., the Rev. Dr. Joseph W. Kemp, 11 a.m., "Laodicea; the last of the series of sermons, 'Messages to the Churches.' Midweek Bible study, Thursday evening, 'The Jewish Problem.' A general invitation has been extended to Jews and Gentiles alike.

Central, at Swedish Methodist Episcopal church, West 80th st., the Rev. Dr. Henry M. Barbour, D. D., Minister, 11 a.m., "What Baptists Stand For"; 8 p.m., "Our Own and Others' Faults." To-morrow will be De-nominational Day.

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